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WEEKLY REVIEW.

—Dr. Field, Editor of the *New York Evangelist*, is now making the tour of Spain. Passing through Paris, he was struck with the great material changes in the direction of material progress, as compared with the state of things witnessed on former visits. As an illustration of the state of feeling formerly existing, he says :—

"But of all men the most furious against the introduction of railroads, was the great Minister Thiers. When the petition for a concession to build a road from Paris to Rouen was brought up in the Chamber of Deputies, he could not restrain his scorn and contempt. Mounting the tribune, he declared his wish to dash the project to the ground, and uttered this memorable prediction: "If ever you build your iron road, it will be only a plaything —a toy for the amusement of the Parisians!" And yet Mr. Thiers was a great man and a great statesman, and this was only fifty years ago! He lived to acknowledge frankly his error, and to make a constant use of that which he had held up to derision. This mistaken judgment only proves that great men are not always wise. Thiers only committed the same mistake which the great Napoleon committed before him, when he listened unmoved to Fulton, who came all the way from America to lay before him his project of navigation by steam—an invention which, as since developed, has revolutionized the commercial intercourse of the world."

Now:

France in all its parts is linked together as never before: distant provinces are become neighbours; and even Algeria is practically nearer to Paris than Normandy and Brittany once were. This accelerated intercourse fuses together the different elements of which the French people are composed, thus making out of them all one great nation from the Atlantic to the Mediterranean.

Among other fruits of the war with Germany, was a conviction that much more attention needed to be shown to the matter of popular education, and the remarkable statement is made that 45,000 school-houses have been built in France, chiefly within the last five years. Education is compulsory, and religion has no place in it. The people are taught to read, write and cipher, and are not taught as formerly "to count their beads and repeat their Ave Marias and Pater Nosters." It seems a fearful thing that the people should be delivered over to blank atheism; but if, with the diffusion of secular knowledge, there should be a quickening of the power of thought, the result may be that many shall be awakened to religious inquiry. We do not know that silence abo . God is much worse than the misrepresentation of God formerly made. It is a silence that cannot last.

—The priests of the Church of Rome—it should never be forgotten—have themselves to blame for the reaction against religion that has culminated in their exclusion from the schools and colleges. It was their gross and palpable unfaithfulness and disregard even of the common rules of morality, in the 18th century, that aroused the animosity of the literary world, and finally of the masses. In the 16th chapter of Revelation, the first of the seven angels commissioned to pour out the wrath of God on the earth, poured out that which "became a noisome and grievous sore upon the men who had the mark of the beast and who worshipped his image." The priestly dress seen in the streets of Paris drew down expressions of disgust upon the wearer, and there came a time when no men could wear it without peril of his life. They had come to resemble two closely the very classes upon whom, in Judea of old, the denunciations of our Lord were poured forth in such awful accents.

—The writer left Bombay for Madras, to attend the S. I. Conference of the M. E. Church, on Monday, Jan. 31st, at 2 p. m., in company with many others. At different points we were joined by others until the number reached 30 or more, several of whom were ladies. The same concession that is made by the Railway Companies to Cricket-clubs and Polo-players, was made to this company, viz. 2nd class tickets at 3rd class rates. The pleasure of railway travel is enhanced and the discomfort alleviated by congenial society, and nothing could be more delightful than many of the forty hours spent thus together. The Rev. Dr. Abel Stevens and Mrs. Stevens were in the party, and it was a rare treat as one after another of the American Methodists of a former generation were mentioned, to hear him body them forth in the peculiar features of their character and work. All readers of his works are aware of his remarkable powers of characterization, though they might not surmise that his conversational powers corresponded to the facility and life-likeness of his pen-pictures. Arriving at Madras we found the good people there by no means overwhelmed by this avalanche of Methodists. They were quietly billeted off here and there, and every where met with kind and generous entertainment. Nothing could exceed the loving and considerate hospitality shown in scores of homes in this beautiful city. Bishop Ninde arrived from Rangoon on Thursday, a few hours before that fixed for the opening of Conference, and the brethren from Calcutta landed about the same time. The Conference opened at 11 a. m. Feb. 3d. It is eight years since the Annual Conference was held in Madras.

After devotional service, the Bishop made a brief address to the Conference, expressing his grateful sense of the kind Providence that had brought him to India and enabled him to visit so many points and see so much of the Lord's work in this land. He expressed his fullest confidence in the body over which he was now called to preside; his task would be a hard one indeed, if it were not for his trust in them as faithful men of God devoted to the cause which they had in hand. He was in deepest sympathy with the work and aims of this Conference. As he had gone through India, the country had grown upon him wonderfully, compelling in some respects a radical revision of his previous ideas. He had come to feel as though he were himself a missionary in this country. He had no feeling of pity for the missionaries here; there was much to be envied in their lot; it was a great privilege to be permitted to labour in the Gospel here. They occupied a wondrously responsible position. He hoped to be filled with their company, and that a great blessing from on high might attend the Conference, uniting all in brotherly affection. We cannot afford to miss our crown by cherishing wrong feelings. It was the privilege of those who were appointed to tribulation to be armed with grace so as to rejoice therein.

—Among the visitors at this Conference is Miss Belle Leonard, lately from Australia, well known for her evangelistic labours in England, America and Australia. Those who had the privilege of attending the meetings conducted by her in Madras were much refreshed and quickened by her clear statements regarding life and godliness in Christ. She expects to visit other portions of India. We can assure those who may have the opportunity of hearing her in other places, that she is one who has been taught by the Spirit the deep things of God and possesses in a high degree the meekness of wisdom that is necessary for the exposition of them.

—Bishop Ninde preached on Sunday the 6th at Blacktown in the morning and at Vepery in the evening, and at the close of the evening service held an Ordination service. The following were ordained deacons: A. T. Leonard, W. E L. Clarke, and Frank J. Blewett; E. Jeffries and Dnyanoba Khandajee were ordained elders.—J. M. Thoburn Jr. of Calcutta, preached the Conference Sermon, on Friday evening, at Vepery. We hope to publish this valuable discourse in our columns next week. F. L. Mc Coy, Ph. D., preached on Saturday evening at Vepery. Many other members of Conference preached at different points, some in Wesleyan and Baptist pulpits. Missionaries of various bodies favoured the Conference by occasional attendance, and the members of the S. I. Conference carry away very pleasing recollections of the kind interest and cordial sympathy shown by them.

—There were forty-three members of Conference (including eleven probationers) present. Nine were not able to attend, two of whom are in America. Three others were admitted to Conference on probation, recommended by Quarterly Conferences in this country, viz. Messrs. Tindale, Prautch and S. N. Das. Four probationers were re-

ceived into full connection. Nine delegates (ministerial) to the Central Conference to be held in Bombay on the 17th inst. were elected. The Conference agreed to such an alteration of boundary as would transfer Allahabad and the districts connected with it, to the N. I. Conference.

—THE session of Conference closed by the reading of the appointments by Bishop Ninde. Among the changes made were the following in the Bombay district: J. E. Robinson, Presiding Elder, G. Bowen having declined to serve again; W. H. Stephens to Julgaum, D. O. Fox to Poona, Delamater to Baroda, for Native work. In the other districts: A. Gilruth to Muttra, E. Jeffries to Lahore, M. Tindale to Ajmere, T. E. F. Morton to Mhow, A. S. E. Vardon to Burhampore, G. T. Stone to Chudderghaut, J. Lyon to Bangalore, F. D. Newhouse to Baldwin Schools, E. S. Busby to the Philander Smith Institute, H. C. Stuntz to Blacktown; A. H. Baker to Tamil Mission, Blacktown; W. F. Oldham, P. E. of Burmah district.

—THE following Minute with reference to Her Majesty's Jubilee was adopted by the Conference:—

"The S. I. Conference of the M. E. Church assembled at Madras in February, 1887, under the Presidency of Bishop Ninde, are reminded that this year is the 50th year of H. M. Queen Victoria's reign, the Year of Jubilee, and deem it incumbent on them to place on record, and to express to Almighty God, their profound sense of the extraordinary blessings enjoyed under this reign by the widely-extended realms and peoples over whom H. M. has sway; and we feel especially called upon to make mention of the enlarged measure of civil and religious liberty, the political and social reforms and ameliorations, the diffusion and popularization of knowledge, the multiplication of educational facilities, all tending to further the opportunities of making known the Gospel of the grace of God to mankind. We leave it to others to dwell upon the marvellous expansion of Commerce, the still more marvellous effects of the application of the powers of steam and electricity in binding together the distant nationalities ruled by H. M. the Queen-Empress so that the means of intercommunication between the mighty members of the Empire equal, in this Year of Jubilee, those which United the Kingdom of Great Britain and Ireland in the first year of Queen Victoria's reign. We recognize the fact that by the Superintending Providence of God these unprecedented material advantages have conspired with the development of the evangelistic spirit, to place the priceless gift of salvation within the reach of all classes and conditions of this magnificent Empire.

We recommend, therefore, that at all the stations embraced in the S. I. Conference, meetings be held on the day appointed for the celebration of the Jubilee, for the public recognition of these blessings of divine providence, with thanksgiving, and with prayer for the greater diffusion and appreciation of the blessings bestowed, and for the safety, health and happiness of Her Gracious Majesty herself and all the members of the Royal family."

—THE Chinese Government has declared its purpose to take all Christian converts under its own protection, discharging foreign powers from this task. It will extend to them the same toleration that is accorded to followers of Confucius or Mahomed. The claim advanced by France to protect those who have embraced Romanism has led to the announcement of this policy by the Chinese Government. We welcome this announcement. It will be for the interest of China to make good her present engagements, so as to guard against the interference of foreign powers. It does not follow that the populace of China will fall in with this arrangement, but whatever disturbances occur can be more effectually dealt with by the Chinese Government than by a foreign power. In the Province of Chekiang, a proclamation has been made to the effect that "the sole object of establishing chapels is to exhort men to do right; those who embrace Christianity do not cease to be Chinese; and both sides should therefore continue to live in peace, and not let mutual jealousies be the cause of strife between them." These are wonderful words to appear in an Imperial proclamation, and we hope they indicate the dawn of a new and glorious day for the Gospel in China. Kung, Governor of the province in which is Shanghai, has issued a similar proclamation.

—MISS NICKERSON, who has been connected with the Zenana work of the M. E. Church in N. India for six years, left under medical advice, as mentioned in ours of the 29th ult., in company with Miss P. Rowe. We are sorry to say that Miss Nickerson died before the steamer reached Aden. The intelligence of her removal from earth reached the S. I. Conference by telegram at Madras last Monday, and created a deep feeling of sorrow among those who knew the devotion and earnestness of this young lady. She has given her life for the daughters of India.

S. I. CONFERENCE APPOINTMENTS.

LIST of appointments, S. India Conference, February 8th, 1887.

Allahabad District	D. Osborne, P. E.
Agra	A. T. Leonard.
Allahabad	To be supplied.
Lahore	E. Jeffries.
Hindustani Mission	C. H. Plomer.
Mussoori	D. Osborne
Mussoori and Rajpore Mission	To be supplied.
Muttra Mission	A. Gilruth.
Roorki	C. W. D' Souza.
E. S. Busby, Head Master, Phil. Smith Institute, Member of Mussoori Quarterly Con.	
Bombay District	J. E. Robinson, P. E.
Baroda	To be supplied.
Bombay	
East Bombay Mission	G. Bowen. A. W. Prautch.
Fort	C. R. Thoburn.
Fort Colaba Mission	To be supplied.
Grant Road.	J. S. Stone.
Marathi and Hindustani Miss.	W. W. Bruere.
Mazagon	To be supplied.
Seamen's Rest	To be supplied.
Egutpoora	W. E. Robbins. Gyanoba Khundajee.
Julgaum	W. H. Stephens.
Karachee	G. K. Gilder.
Seamen's Mission	To be supplied.
Lanowli	To be supplied.
Poona	D. O. Fox.
Marathi Mission	To be supplied.
W. E. L. Clarke, Head Master, Poona School, Member of Poona Quarterly Conference.	
Miss Sarah F De Line, Zenana Work, Bombay, W. F. M. S.	
Ira A. Richards, Sup. on leave in America.	
J. Blackstock, Sup. on leave in America.	
Burmah District	W. F. Oldham, P.E.
Rangoon	S. P Long.
Burmese Mission	R. W. Munson.
Seamen's Mission	To be supplied.
Tamil & Telegu Miss.	To be supplied.
Singapore English Church and Chinese Mission	W. F. Oldham. Geo. A. Bond.
Toungoo	To be supplied.
Miss E. H. Warner, Miss J. Wisner, Rangoon Girls' School, W. F. M. S.	
Calcutta District	J. M. Thoburn, Jr. P. E.
Asansola	To be supplied.
Calcutta	
Bengali Mission, Calcutta and Pakour Circuit	J. P. Meik. S. N. Das. R. Allen.
Eng. Church	J. M. Thoburn, Jr. F. L. McCoy.
Hindustani Mission	F. J. Blewitt.
Seamen's Mission	C. M. Miller.
J. M. Thoburn, Agent for "Calcutta Boys' School," on leave in America.	
W. A. Carroll, Principal Calcutta Boys' School, Member Dhuramtolla Quarterly Conference.	
Miss M. C. Hedrick, Calcutta Girls' School, W. F. M. S.	
Central India District	C. P. Hard, P. E.
Ajmere	M. Tindale.
Burhampore Mission	A. S. E. Vardon. One to be supplied.
Jubbulpore	A. G. Creamer.
Khandwa Mission	J. D. Webb. J. Samuel.
Mhow and Ry. Circuit	T. E. F. Morton.
Nagpore —— Kamptee E. Circuit	C. P. Hard.
Nagpore Kamptee Miss.	To be supplied.
L. R. Janney, Sup. on leave in America.	
Madras District	A. W. Rudisill, P.E.
Bangalore Hindustani and Tamil Mission	J. Lyon. B. Peters.
Richmondtown	To be supplied.
Bellary	J. H. Garden.
Chadarghat Kanarese Mission	G. I. Stone.
Goolburga Raichoor and Kuppul	D. O. Ernsberger. One to be supplied
Hyderabad Hindustani Mission	S. P. Jacobs. Antone Dutt.
Madras	
Blacktown	H. C. Stuntz.
Tamil Mission	A. H. Baker.
Vepery	A. W. Rudisill.
Secunderabad	W. F. G. Curties.
F. D. Newhouse, Prin. Baldwin Schools, Member of Richmond-town Quarterly Con.	
Hyderabad Schools, To be supplied.	
R. E. Carter, Sup. on leave.	
W. Rowser, Sup. on leave.	

WHILE Reason is puzzling herself about the mystery, Faith is turning it into her daily bread, and feeding on it thankfully in her heart of hearts.—*F. D. Huntington.*

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

NOTICES OF BOOKS AND REPORTS.

We mentioned that the *Indian Evangelical Review* for January had not reached us. A copy of the *Review* has now reached us, but by some mistake the number for October has been sent instead of the January number.

We have received Forbidden Fruit for Young Men, by Major Seton Churchill; Madras Journal of Education, January and February. *Missionary Review*, January.

The Christian Worker and Missionary Record, published at Strangeway, Manchester, dates from the beginning of this year. The numbers which have reached us are excellent. In each number appears one of Dr. McLaren's sermons. It is 6s. 6d. a year. We have great pleasure in welcoming it.

INTERNATIONAL BIBLE STUDY.

February 13.—*Gen.* 15: 5-21. *G.T. Gen.* 15: 1.

See last Guardian.

February 20.—*Gen.* 18: 16-33—*G.T.Heb.* 3:|2.

At the beginning of Ch. 18 we are told that the Lord appeared to Abraham, in the plains of Mamre. Our interest is awakened and we stand in awe to see the glory of the Lord pass by, and lo! what have we? *Three men.* We may learn a lesson from this. Jesus himself in due time appeared in the form of man, in the likeness of sinful flesh; but they who carefully observed him, at length fell at his feet, saying, My Lord and my God! One of the three is presently called Lord, Jehovah, and gives an explicit promise of the birth of a child to Sarah. The men afterward arose and moved toward Sodom, and Abraham went with them to bring them on the way.

"And the Lord said, Shall I hide from Abraham that thing which I do?" With those who are open-hearted towards Him, having no secrets, freely exposing their heart and their life, God is himself open-hearted. Our Lord said to his disciples, I call you friends; for all things that I have heard from my Father, I have made known unto you. He treated them as God treated Abraham, with unreserve.

"Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." How few among the children of men would have heard such gracious promises without being uplifted by them. But God knew Abraham. Here was one whom he could bless on a large scale, without turning his head.

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." God had confidence in Abraham that he would carefully instruct his offspring in the ways of the Lord. So far was he from presuming on the promise of God to bless his descendants he sought diligently to inculcate and exemplify the ways of God. He knew that Scriptural foreordination was a different thing from inevitable predestination. God worketh *in us* to will and to do of his good pleasure. Before judgment is pronounced upon Sodom, blessing is pronounced upon Abraham, and this blessing excites in him a tender sympathy for the fallen, and a fervent spirit of prayer in their behalf.

"And the Lord said, Because the cry of Sodom and Gomorrah is great, and their sin very grievous, I will go down now and see whether they have done altogether according to the cry of it which is come unto me; and if not, I will know."

God chooses a form of speech which is specially adapted to awaken in Abraham a hope that loving interposition will be of avail. If he had spoken as a Sovereign, absolutely acquainted with all the facts, leaving no gap for contingency, faith and hope would have been crushed; Abraham would not have dared to lift up his voice in intercession, and we would have lost one of the sublimest episodes in all history.

"And the men turned their faces from thence and went towards Sodom, but Abraham stood yet before the Lord." These men are doubtless the two angels mentioned in the next chapter. They were messengers of the most High. They appeared in human form, and ate and drank (all three apparently) in the tent of Abraham.

"Then Abraham drew near and said, Wilt thou also destroy the righteous with the wicked?"

By faith we draw near to God. The Hebrew word for *cherubim* means those who have drawn near. There may be some good men in Sodom; Lot was there; should they perish in the destruction of the wicked city? Abraham suggests that although the people of Sodom may be surpassingly wicked, yet possibly there were some of a different character there; perhaps there were fifty righteous persons there; should they be consumed with the wicked? Would it not even become the character of God to spare the guilty city because of these fifty? The world has not so many good men that it can afford to see them cut off with the wicked. The Lord responds to the suggestion. If fifty righteous be found there, the place shall not be destroyed. Armed with this cheering response, Abraham makes bold to ask that if the number of righteous ones fall short of fifty by five, the judgment may be averted. Again successful, he lowers his estimate to 40; successful there he falls to 30; then to 20; finally to 10. His faith triumphs all along the line. If but ten are found, the place shall be spared. It was in no spirit of presumption that Abraham made these successive appeals to the mercy and justice of God. He seems to have had a profound sense of awe for the divine being whom he addresses. The form was that of a man; the voice was that of God, of One that had the power of life and death, preservation and destruction, and on whose word the elemental forces of heaven and earth waited. Here was God in the flesh, though the incarnation was only temporary and occasional. Jesus said some 20 centuries later, Abraham saw my day and was glad. Nor was it with any idea of dictating to God that Abraham made these representations. For the Lord had purposely left the door open for such appeals, by speaking of his purpose as not conclusive or irrevocable.

We learn from this sublime passage that they who trust in the Lord are the salt of the earth, conserving the communities in which they are found. For they have communications with heaven, and by their prayers bring down such recognition as arrests the attention of the wicked, and by the testimony of their conduct and their lips make men uncomfortable in their wickedness. Ten men walking with God, are mightier than a million led by the god of this world. Alas! how few understand their high calling. God will have all men to be saved and to come unto the knowledge of the truth, but they who claim to be his own have not that will in its purity.

The Bombay Guardian.

SATURDAY, FEBRUARY 12, 1887.

THE GOSPEL OF THE KINGDOM.

The ministry of Jesus of Nazareth is described in these words: "Jesus went about in all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease." This statement is found at the end of Matthew's 4th ch. The Sermon on the Mount immediately follows, and is doubtless to be regarded as an exposition of the Gospel of the Kingdom. It is the glad news of the restoration of that rule from whence man departed when he chose to follow his own inclination rather than the will of his loving Father. In the entire life of Jesus, in all his teaching and being, we see the Kingdom of heaven pourtrayed in its twofold aspect of loving government and loving surrender; the kingship and the allegiance. The kingdom of God, as seen in him, was righteousness, peace and joy, in the Holy Ghost. That will of God for which man has such an alienation, is beautifully exhibited in him, and the condition of its exhibition, *complete, unquestioning surrender*, has also its illustrious exhibition in him.

Man's idea of kingship is the exaltation of his own will to the place of authority and the subjection of the wills of others. He does not undertake to write his own law in the hearts of his subjects, so that their inclinations shall correspond with his inclinations; he knows too well the insubjection of the heart of man; but he aims so to clothe himself with power as to secure external obedience. There have indeed been instances of men who have become the idols of their people and received an extraordinary devotion from their subjects, but in these cases, sooner or later, the incompetency of the ruler to secure the welfare of his subjects becomes manifest. It is only in a very limited range that his ideas dominate them, the multitudinous dissimilarities that separate them make it impossible that they should be ruled by one, except in a particular limited sphere.

In the kingdom of heaven the will that is to rule is the will of Him who created us and who knows perfectly all the demands of our nature, and who has all power in heaven and in earth, and is Love. This divine rule is made inoperative by the alienation of the will of the creature, and another kind of rule comes in, combined of the will of the

ruler and the will of the creature, the result of which must be suffering on the part of the creature, and the exhibition of the wisdom, holiness and power of God.

The Lord Jesus is himself the Gospel of the kingdom, showing, in a way that man may apprehend, the mind of the ruler in perfect harmony with the mind of the subject, and revealing also a marvellous method whereby the sinners of this world may be made conscious of the ruin wrought by their self-will, and may be restored to amity with the divine mind. This last could not be apprehended until Christ should have become a propitiation for the sins of mankind by his death on the cross, preparing the way for the Spirit to reveal the love of God to the sinner.

My kingdom, said Jesus before Pilate, is not of this world ; if it were, my disciples would have fought for me. The kingdoms of this world are founded on force, and obedience is secured by the power arrayed against disobedience. Alas that Christians have too often failed to recognize the contrast between Christ's kingdom and the kingdoms of this world, bringing into the former the characteristics of the latter. What Jesus refused to take to himself, at the suggestion of the tempter, many of his so-called followers have sought to obtain, the kingdoms of this world and the glory of them. Our Lord had power to reduce Palestine and the Roman Empire to his own sway, if he had been willing to make them his by the assertion of authority and the use of force. But he knew well that the Kingdom of heaven was something entirely different. Royalty and allegiance are to come together and kiss each other in each individual heart; there is a vital union of the will of the ruler and the ruled, so that kingship may be predicated of both. As thou, Father, art in me, and I in thee, that they also may be made perfect in us. Some, reading in the Scriptures that the saints are to reign, fancy that they are to reign over men as kings reign over their subjects, by a measure of coercion. In the very nature of things it is impossible that any should belong to the kingdom who have not the will of the ruler swaying them, whose will is not coincident with this. Some speak of the Kingdom of the Messiah as involving the presence of Christ upon a throne in Jerusalem swaying an iron sceptre that all *must* obey. But the Kingdom of Christ implies Christ's presence in the heart of each believer. The inflexibility of his rule demands that the hearts of his subjects become the place of his throne. He comes to be glorified in his saints and admired in all them that believe. His mighty power may be displayed in ways fitted to show his absolute supremacy over all other potentates and dominions, but the Kingdom is not realized until the hearts of believers are in all respects one with his. Then wherever there is a believer there is the divine majesty of the Messiah. Where the subject is there is the kingdom.

ON LEAVING ALL.

"Lo, we have left all and followed thee!" said Peter to the Saviour. He had seen with surprise the rich young ruler sent away sorrowing, because of the narrow door set before him. The *all* of the young enquirer was too much to be abandoned; Peter comforts himself with the fact that he, at all events, he and his fishing comrades, had left *their all* to follow Christ. But had he left his all? Did he find his all in Christ? Peter was undergoing probation with reference to these things, and there were some discoveries to be made that would surprise him. When, after a while, Jesus began to speak more definitely about going to Jerusalem to be rejected, scourged and crucified, Peter makes haste to interpose, saying, Far be this from thee! Here was a sad revelation of the heart of Peter. When Jesus was actually in the hands of his enemies, Peter equivocated, lied and perjured himself to escape identification with his Lord. When Christ was transfigured on the Mount, Peter rejoiced to have followed him so far, and wished to secure permanency for this glorious experience by erecting tabernacles for Moses, Elijah and Christ. In other words, he was quite willing to follow Jesus, if the Master would proceed in a path of glory and victory, not if he went forward to Gethsemane and Calvary. Had Peter forsaken the fear of man? the desire for the honour that cometh from man? the love of ease? Jesus, it was evident, had not forsaken Peter. Had he sacrificed much by renouncing his fishing-craft? Not much. He had no thought of exchanging it for his honour and public scorn. From Capernaum to the Mt. of Transfiguration was a rational and reputable pilgrimage. But from the fishing-smack to Calvary was a very different course indeed.

Our Lord knew all about the character of Peter, and was well aware how little Peter understood of himself or of the Christ he was following. Most wonderful then is the reply of the Master. Nothing can be more worthy of the attention of Christians. We know that it is written, Except a man forsake all that he hath he cannot be my disciple. This is the absolute condition. And Christians generally persuade themselves, as Peter persuaded himself, that they have left all. But when they come to be tested it too often turns out that they have not forsaken all, or, to use a modern phrase, they are not fully consecrated. Peter would have fared hardly at the hands of some of our 'holiness preachers,' if they (instead of Jesus) had heard him say, We have left all. They would have come down upon him with crushing severity. Forsaken all? Have you forsaken your own will? your own reputation? your dislike to suffering? your timidity? your rashness? You are disgracefully ignorant of yourself. What right have you to call yourself a Christian? When God says *all* he means *all;* and it is vain for you to think he will accept you, so long as a shoe-string even is kept back.

But how does Jesus speak to Peter? "Verily, I say unto you, There is no man that hath left house, or brethren, or sister, or father, or mother, or wife, or children, or lands for my sake and the gospel's, but he shall receive a hundred-fold now in this time, houses and brethren, and sisters and mothers and children and lands, with persecutions; and in the world to come eternal life." Our Lord here encourages Peter, by exceeding great and precious promises, to forsake all that hinders a thorough devotion to Christ and the gospel. This corresponds to Paul's words: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." In other words, consecration depends on faith. Again in Romans 12: 1 we have: "I beseech you by the mercies of God that ye present your bodies a living sacrifice, holy and acceptable to God." It is the realization of the mercies of God, and the earnest entreaty of the apostle, that would lead the Roman Christians to yield themselves without reserve. The merchant man, seeking goodly pearls, found one day a stone so precious that without the least compunction or hesitation he gave for it all his collections. When we turn from all to Christ, it is from a conviction that we are lost without him and that he will be all in all to us; and the Spirit of God will soon, if we have the faith to expect it, reveal unto us in Christ an excellency that will compensate us a hundred-fold for all we have left behind. The principle of the expulsive power of a new affection, is that which has most to do with our salvation.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

Native Educated Ministry.

To the Editor of the "Bombay Guardian."

Sir,—The subject of associating Native Educated Ministry, in connection with the Foreign Agency, has been absorbing much attention in Missionary circles in the Punjab. We wish God-speed to any definite resolution that our Missionary bodies come to, after so long an incubation. That such a want is being felt, the interest that the subject in question has excited fully proves. There is, of course, difference of opinion. Some are for discouraging educated ministry on financial grounds. The string of their opinions runs thus: The scale of allowances should be fixed in reference to the future resources, in case of a withdrawal of foreign funds, of a self-supporting church in this country. Better to appoint eight or nine Native evangelists, versed in Scriptures only, on a smaller scale of remuneration to carry on the work among the poor in the hedges and high-ways, than to swamp any such efforts, to saddle Native church with a costly ministry and to cripple foreign funds by favouring a select few. Doubts even are thrown whether or no, an educated minister will work more or less in rates of a decrease or an increase of pay. Self-denial and a spirit of sacrifice we are told, are wanting in our Indian Christian brethren who bethink of joining the Mission. Man's izzat or social influence, among us, is estimated according to the amount of pay he gets and hence arises the wish at the expense of the principle of sacrifice that his services be handsomely remunerated.

With due deference to the opinions so freely expressed by our foreign friends, we are at variance with them on the following grounds. 1. The point in question is not that an educated and respectable Native Christian desires to serve Christ—shall we have him? or, that a Mission wants a Native agency in direct Missionary work in connection with the foreign agency—shall it be encouraged? But, whether or no, the want felt is mutual. I seem to think it is. An educated and respectable community has grown up in our midst, and knowledge being power, it carries great weight and influence with the masses. Out of this community have sprung up, small in number, some who are professed Christians. It is uncharitable to doubt their profession.

The question is, Should their services be utilised? We look at the aim of Church Missions in this country, it is to evangelise, to win souls for, and to establish the Kingdom of Christ on earth. How could this movement of Missions be expedited? How could vast results be achieved with the smallest outlay of time and money? For what is efficiently and effectually done is sooner and so much gained. The need we see is mutual; and therefore, some change of policy in the organisation of Missions hitherto adopted, for the systematic prosecution of the gospel, is absolutely essential. It is the regulation of rules and methods by which a long felt object of securing the services of a few highly-trained Christians of this country in direct Missionary work, be realised. But, we are met with the objection, Why deprive a greater number of illiterate pastors and evangelists acquainted with their Bible only, of appointments which are otherwise opened to a select few? They might not influence the rich and the learned, but is not the province of Christianity to raise and elevate the lower orders to a level of exalted humanity? Very specious the argument is in appearance, and theoretically without a flaw and worthy of all acceptance, but practically it fails to refer to those even who are embraced in the argument. Point to me a single case of an illiterate evangelist having done any thing in India worthy of record? And, I shall point to you men of Chatterjea's and Sheshadri's types whose services are thus ungratefully ignored. Account it as you may, I am morally convinced that a Native Christian who combines also scholarship, training and position in one, wields an immense power over his fellow-men, and at the same time is the most condescending because the most exalted. People mistake familiarity of an illiterate evangelist with the people he comes in contact, for the highest excellence of Christian condescension. A poor illiterate evangelist, well acquainted with his Bible-preaching from village to village as he is directed by those over him, is not to my mind a sure guarantee of the fulfilling of the Commission of Christ. An acquaintance with the Bible is one thing but the Bible illustrated in example, another; and a man possessed of high principles only, could wield in his Christian example a power, to sway the feelings of a vulgar herd. Hindus and Mahomedans are prejudiced against Christianity; they cherish their old associations; Bible to them is foolishness. Let a man be otherwise respected in a heathen community, and the Bible also, in his teaching and practice will have a fair hearing and be observed, by them. I would, therefore, sooner have a man of the latter description at all costs, than a bulky number of illiterate evangelists who I doubt much of themselves could elevate even the lowest classes.

2. The charitable view of a highly-trained and respectable Native Christian who shows any spirit of consecration in the service of Christ is, if God has raised him up, why he should not be encouraged to work among his fellow-countrymen. Why, in approaching this subject fairly and squarely, should we plunge into a Petitio Principii by pointing in argument to the hedges and highways for which poor in the Gospel are needed, because Hindus and Mahomedans would reject us? True the very idea of an educated Native ministry means self-supporting churches. But, the point at issue is not educated Ministry, but the employment of a highly-trained and consecrated man or two in direct missionary work. The churches having hardly outgrown their infancy, cannot support such, and hence, demand the fostering care of parents, and if so, why grudge them such appointment?

Besides, the employment of an educated Native minister means sympathy with the educated Christian community in this country. The separation somewhat, which may widen in time, between them and the missionary bodies, is much to be deplored. We are told, however, that such appointments should be made in reference to the future possibilities of a self-supporting church, and that, the case as it stands now, hardly justifies such an action; because, we lack the underlying principle of self-sacrifice in the service of Him whose life on earth was a sacrifice. Besides, ample remuneration means closing the doors of capabilities of self-supporting churches, in future. If really a spirit of sacrifice is wanting in a person of the position and standing we are speaking, then, *Mutatis Mutandis*, the same will hold true in future when no longer a foreign agency exists.

Even those, there will assume ministerial functions that are weak in other spheres of labour. Even then, a truly gifted man will be satisfied with nothing less than a Metropolitan pulpit. The question of sacrifice, in fact, is personal with a man, and admits of degrees; some will bear more some less, according to the degree of love which inspires them, and the task and circumstances which adjust their situations in life. The employing of an educated minister, therefore, must not be considered from the stand-point of his future reference to a future self-supporting church. For, if his terms of remuneration are those of foreign missionaries, no matter how those terms are fixed, nothing less than those terms would satisfy him in future. The mission should employ an educated native minister *on its own hook* to use a vulgar phrase, to co-operate with the rest of its own foreign members in the work of evangelisation. Mission's servant he should be; to Mission, responsible. Mission decide with the Foreign Board or House Committee what allowances he should get; and to clear uncertainty and avoid irregularity, a definite scale of salary should be drawn up to meet fresh cases of like importance when required. As to the fitness of a person applying for such an appointment, his training, his position and his character will show, which would preclude all grounds for jealousy and teach men, more and more to be content.

H. GOLOKNATH,
Lahore.

GOD BLESS THE TRACT SOCIETY.

DEAR SIR,—With reference to my former letter and your remarks, please allow me to express myself (to those interested) in the words of ii Cor. vii, 8, 9. Also, by anticipation, the last clause of verse 11.

Your sincerely,
Wallace J. Gladwin.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-30 p.m. Sunday-school, 9 30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p. m. Prayer-meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3-30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

CHILDREN'S SCRIPTURE UNION.

The monthly meeting in connection with the above Union will be held on Saturday, the 19th inst., at The Lodge, Girgaum, at 5 o'clock. All young people and children are invited to attend.

E. M. CRITTALL,
Honorary Secretary.

THE Rev. W. F. Oldham, of Singapore, will preach at Grant Road Church, to-morrow, at 6 p. m.

THERE will be a religious service in connection with H. M.'s Jubilee, on Wednesday next, at 7-30 a. m., at Grant Road Church.

Epitome of News.

SATURDAY, FEBRUARY 5.

—*Bombay Gazette*; Calcutta, Feb. 4: The Hooghly Bridge is to be formally opened by the Viceroy on the 21st instant. The ceremony was originally arranged for the 20th March, but it is thought that the union of the two railways will form an excellent Jubilee episode. It is probable that the East Indian Railway on this side of the Bridge will be continued by means of a separate line on the west side of the Eastern Bengal line, and will be continued the whole length of the Calcutta docks.

—Same: There are three members of the Lower House at present who had seats in it when the Queen ascended the throne. The oldest is the Right Honourable Charles Pelham Villiers, M. P., for the Southern Division of Wolverhampton, who reached the age of eighty-five last week. The "father" of the House, Mr. Christopher Talbot, however (member for Mid-Glamorganshire), took his seat in 1830, five years before Mr. Villiers; while Mr. Gladstone, the third of the trio, entered Parliament in 1832 as member for Newark. The first two have never had to change their seats (except for the slight local changes made necessary by the Franchise Act), but Mr. Gladstone has changed his four times. When the "Diary of Royal Movements" was published, it was pointed out in the preface that her Majesty had "witnessed the funeral of every Premier who has sat under her except Mr. Gladstone." That was before Lord Salisbury's appointment.

—Same: The Kukis are giving much trouble in the Kubo valley. They recently made a fierce attack on our stockaded position in Oktong. The raiders came charging on in a body, 200 strong, to within 30 yards of the stockade. One transport mule driver was killed and two sepoys narrowly escaped. The Kukis were easily repulsed, leaving their chief killed and five men wounded, though the latter

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were allowed to escape This was unfortunate since the capture would have been of the highest importance in investigating the causes of these raids. The Manipuri expedition against the Kukis which is now declared to have been a sham was given up at the last moment; the Political Agent also dispensed with his escort. It is now evident, a correspondent telegraphs, that active and stringent measures must quickly be adopted to bring these savages to reason. It is premature to say what will be done, but we hope that the conciliatory policy hitherto adopted in dealing with these tribes has been played out. The suspicions of treachery on the part of Manipur in playing a double game between the Kukis and ourselves are growing thicker. It is a remarkable fact that two isolated Manipuri posts, Ino and Morch thannahs, garrisoned by 5 and 10 men, respectively, and situated on the low hill spurs between the raided Kubo villages and the raiders, should all through these trying times have enjoyed undisturbed security.

Monday, February 7.

—*Bombay Gazette;* Madras, Feb. 6: The Park Fair enquiry was closed last evening, when the coroner summed up the case in an half hour's address. The jury, after consultation for three-quarters of an hour, returned a verdict to the effect that the fire was the result of pure accident; that the Fair Committee had not made due and sufficient arrangements for preventing fire, nor for extinguishing it; that the placing of naked kerosine lamps in booths, constructed of inflammable materials, was very injudicious; that there was no fault to find with the gates for ingress and egress; that reports and charges made against the police were wholly unfounded; that the existing arrangements for extinguishing fire in so large a town as Madras were very unsatisfactory; that telephonic communication should be established between several police stations in the city; also that some legislation was necessary for the purpose of investing some officer with full powers to look after the safety of the public in regard to fires on occasions which bring together large assemblies, so as to prevent a recurrence of such disasters as the one under enquiry.

—Same: A correspondent telegraphing from Upper Burmah mentions a signal piece of retribution which has befallen the dacoits. A body of the 3rd Hyderabad Cavalry under Captain Gubbins and Lieutenant McSwiney fell in at a village called Sabanatha with the very gang of dacoits who killed Lieutenant Balfour, of the K. O. L. I., and wounded Mr. Rae last December. The result of the encounter was that eleven of the dacoits were killed and twenty taken, with all their loot.

—*Times of India;* Bangalore, Feb. 5: The Jubilee General Committee have decided to establish a Victoria free institute of industrial arts and sciences in Bangalore. The Mysore address to the Empress will be enclosed in a Mysore sandalwood portfolio with an inscription plate on the cover of Kolar gold.

—The Secunderabad paper gives some interesting details of the Singareni coal-fields in the Nizam's Dominions which are now being opened up. The area of the fields is nineteen square miles, the coal measures being found throughout about eight square miles. One coal seam was originally discovered, but being much concealed its thickness was not ascertained. Four seams have since been proved by boring. Their thickness are respectively 6, 3, 3 and 34 feet. Our contemporary has received a sample of the coal now being excavated from the Singareni fields. The coal is equal to English and burns without much wastage. A distance of 40 miles still requires to be accomplished in the laying of the line to the coal-fields, which the railway authorities seem confident of completing in three months' time. Native miners are daily being engaged to hurry on the work of raising the coal. Coal is being stacked near Singareni, and, as soon as the line to the fields is open, the railway intend running coal trains so as to bring in the coal for use on the Nizam's State line.

Tuesday, February 8.

—*Times of India;* The French Academy of Medicine concluded, on the 18th ultimo, an animated discussion on the Pasteur system, in which both members and auditors showed as much party passion as is displayed at political meetings. M. Peter gave details of five deaths among M. Pasteur's patients, apparently due to the paralytic form of rabies—that is to say, to the Pasteur, not the canine virus. On the other side it was stated that of 2,682 persons treated up to the end of last year, only 31 had died, ten of these being among the 186 persons bitten in the face or head. No death, moreover, had occurred among the 50 of those 186 persons to whom the intensive treatment had been applied. As in most discussions, each of the two parties adhered to its original opinion.

—Same: A Reuter's telegram from Shanghai (dated January 20) says:—The Peninsular and Oriental Company's steamship *Nepaul* came into collision to-day with a Chinese warve sel at the entrance of the Whangpo. The Chinese vessel sank, and eighty of her crew are reported to be missing. No one was hurt on board the *Nepaul.*

—*Bombay Gazette:* News has reached Bombay of a fatal accident to Captain Stevenson, of the s. s. *Govino,* belonging to Messrs. Pinkney and Son, which is shortly expected to arrive in Bombay. It appears that the *Govino,* which sailed from London towards the end of January, encountered very severe weather in the Bay of Biscay, and that the captain was washed overboard in one of the heavy seas that continually broke over her. The chief officer thereupon took command, and the vessel is being brought out under his charge. On her arrival in Bombay, Captain Brotherton, of the s. s. *Yesso,* which has left Bombay for London under the charge of the chief officer, will assume command.

—Same: The relations between Russia and Germany and also between Russia and Austria, are reported to have improved, but there is no cessation in the preparations for war. In spite of the manifestation of a pacific disposition the situation is generally regarded as critical. By the end of February it is considered certain that the momentous question which is now keeping Europe in a state of fever will be decided one way or another. In Paris no reliance is placed on the protestations of peaceful intentions with which the French press is just now filled. In Vienna several newspapers have been confiscated for publishing startling accounts of Austrian armaments. Therefore most of the journals yesterday published without comment a notice from the Governor of lower Austria stating that in case the army were mobilized conductors and drivers would be wanted for transport service, and that accordingly applications are invited from able-bodied men willing to serve in the transport department. Germany and Belgium apparently contemplate issuing decrees prohibiting the export of horses.

—At the meeting of the Royal Geographical Society, on Monday, the Rev. J. Chalmers read an interesting paper on Explorations in South-Eastern New Guinea. The Chairman, General Strachey, announced that the Council of the Society had voted £1,000 towards the expenses of Mr. Stanley's expedition to rescue Emin Pasha.

—A farewell dinner was given on Wednesday to Mr. H. M. Stanley, who is about to start with an expedition for the relief of Emin Pasha.

Wednesday, February 9.

—*Times of India:* Statistics just to hand from the United States conclusively prove that 1886 has been the most wonderful year the South has ever known—so far as industrial progress is concerned. The development of the iron trade has been brisk and general, and the multiplication of blast furnaces, coal mines, and coke ovens, attest the reality of the advancement made. Amongst the new enterprises successfully launched during the year were 28 iron-furnaces, 68 foundries and machine shops, 65 miscellaneous iron works, 50 ice factories, 34 electric light companies, 92 flour mills, 11 agricultural implement works, 174 mining and quarrying companies, 16 carriage and waggon factories, and 9 cotton mills. The number of manufacturing establishments in the State of South Carolina alone has advanced from 1,230 in 1860 to 3,242 in 1886. Less than 7,000 "hands" were employed in South Carolina manufactories 26 years ago, but last year the industrial army of that single State was 33,000 strong.

—Same: A correspondent sends a contemporary the following particulars of a sad accident which occurred at Bhopal on the night of the 2nd:—"We had a disastrous fire last night in a Bhora's house, and it was full of kerosine oil, and on two tins bursting with the heat there was a stampede in which one young man was killed, two can hardly recover, and four others are very severely hurt."

—Same: A Mandalay telegram says that the Tsawbwa of Theebaw is evidently most genuine in his friendship for the British. He openly speaks of the kindness shown him when a condemned criminal, and is anxious to encourage trade with his principality and the States beyond. He promises to bring round the still hesitating Tsawbwas and keep the roads freely open. He wishes the establishment of a Shan bazaar in Mandalay.

—*Bombay Gazette;* The upper Table Rock, on the Canadian bank of the Niagara River, adjoining the Horseshoe Falls, fell with a great crash into the river the other day. Thousands of tons of rock, with an enormous mass of ice, fell about 150 ft. The iron railing placed by the Government on the edge of the rock was carried down, this being the spot where most visitors to the place stand. The mass of rock that fell was 150 ft. long, 60 ft. wide, and 170 ft. deep, and its displacement leaves a perpendicular wall where one can stand and look behind the cataract into the dark chasm through which the spiral stairway goes down to the path behind the Falls. The frost, combined with the heavy weight of the accumulated ice, was the cause of the fall of rock.

—A disturbance that may develop into an affair of some consequence is reported from the Afghan frontier. It seems that on the 22nd of last month the Turi Khel and Ghilzais raided down the Thul valley to attack their old enemies the Waziris, and did so with great effect. The Waziris admit that fifty of their men were killed, several wounded, some villages destroyed and considerable plunder taken off. They are now preparing reprisals on the Ghilzais, and it is stated that 400 Waziri coolies, who were employed on the foundations of the new bridge over the Currum at Bunnu, have gone off to the hills to join the hue-and-cry.

Thursday, February 10.

—*Bombay Gazette:* A report from Wuntho, dated the 4th February, says Captain Gubbin's camp at Naungmu was attacked on the night of February 2nd by a band estimated at 300 or 400 men. The attack was made from all sides and lasted one hour, when the enemy was beaten off. Our casualties were one sowar and one syce of the Hyderabad Cavalry killed; one non-commissioned officer and one sowar of

the Hyderabad Cavalry wounded; also two horses and five ponies shot.

—Captain Gubbins has started in pursuit of the band in the direction of Kluttaik, towards which place Colonel Farrington has taken a party of 50 rifles of British Infantry and 20 Mounted Infantry. This column will co-operate with Colonel Middletion, who is working northwards.

—Minbu, Feb. 6: Lieutenant Armytage patrolling near Myagoneha encountered a gang of dacoits, defeating them with heavy loss, taking 46 prisoners, including 5 Bohs.—On February 3 the Kenwun Lingyi arrived at Wuntho.—The Hyderabad Cavalry are scouring the country, and breaking up bands of dacoits.

—The *Rangoon Gazette's* special correspondent telegraphs that on the 6th instant, Captain Vaughan, of the 6th Punjab Infantry, on special duty at Kyonkmyoung, was murdered by dacoits within 300 yards of the fort while out duck-shooting.

—A telegram to the *Rangoon Gazette* announces that the Irrawaddy Flotilla Company's steamer *Thoorea*, while approaching Mainboo this morning, struck on a rock, causing a large hole in her bottom by which six feet of water got in her afterhold. She was beached on a sand-bank and the deck cut to get at the leak. Pumping flats were telegraphed for from Thayetmyo, and it is believed the steamer will be saved. The mails and passengers go on by the *Ashley Eden* to-morrow. No blame attaches to the captain. The channel shifted, but no intimation was given. This accident shows what a very injudicious selection was made when Minboo was fixed on as the head-quarters of the Southern Division. The approach is always risky, and at certain seasons very dangerous. The Company have repeatedly protested against calling there, but the Government insisted on their doing so.

—Lieutenant Noble, 17th Madras Infantry, has been thrown from his horse, and sustained a severe fracture of the skull. He has been insensible for 48 hours; but the symptoms were more favourable to-day. How the accident occurred is unknown. Some coolies found him lying insensible on the road and carried him to the hospital.

—The Str. *Peshawur*, with English mails, left Aden for Bombay, Wednesday, 2 a. m.

Friday, February 11.

—*Bombay Gazette*; Rangoon, Feb. 10: Later reports express a fear that the *Thoorea* will become a total wreck. The water in the afterhold is weighing down her stern and causing the vessel to slip off the bank on which she was beached. She will probably break in two, and the engines and boilers drop through her bottom. She had just been supplied with the electric light throughout and sumptuously fitted up for passengers on the express service. Her cargo was very valuable, consisting principally of silk and cotton piece-goods, most of which will be lost. Many Chinese and Sooratee merchants will suffer heavily, as they scarcely ever insure shipments. The steamer was also uninsured.

—Lieutenant Noble is still unconscious. His condition is very critical.

—Same: At Ahmedabad the Jubilee memorial will take the form of a Female Dispensary, towards the founding of which Mr. Runchorlall Chotalall, the president of the municipality, has made a munificent offer of Rs. 20,000, besides guaranteeing half the pay of a lady doctor. Other native gentlemen have also come forward and subscribed liberally to the funds of the proposed dispensary. The Municipality will contribute Rs. 15,000, in addition to which it will make a grant of Rs. 15,000 for the purpose of illuminating the city and feasting the poor.

—Same: The *North German Gazette* announces that the Boers who have formed settlements at Grootfontein in the district of Otowi (South-west Africa), have, at their own request, and in pursuance of the Emperor's permission, been placed under the protection of the German Empire.

—Mr. Justice Hawkins, addressing the grand jury of the Cumberland assizes, said—when reviewing the calendar—"That if the cases appearing in all the calendars throughout England were taken it would be found that 75 per cent. of the crime was traceable, directly or indirectly, to the inordinate love of liquor."

—*Bengali*: An earnest agitation has been commenced in Eastern Bengal with a view to induce the Government to appoint a Commission to enquire into the condition of the coolies in Assam. Two meetings have been held, one at Fareedpur and the other at Bhanga in the same district with this object in view.

Times of India: It is announced on what is described as good authority that a treaty between Portugal and China, negotiated by Sir Robert Hart and the late Governor of Macao, has been approved by the Portuguese Government. The principal clauses of the treaty in question are that China will afford to the Portuguese interests in China all the rights, advantages and privileges accorded to the most favoured nation, and will also cede to Portugal a part of the Lapa Island and some other small uninhabited islands in its environs; in return Portugal will allow China to establish custom-houses in the abovementiioned islands, and also engages herself to entirely suppress the opium-traffic in Macao.

—Same; Bangalore, February 10: The Rev. Benjamin Rice, of the London Mission, died yesterday here, aged 72. He was one of the oldest missionaries in Southern India and celebrated the Jubilee of his missionary career only last month.

—Same: An extraordinary case of involuntary fasting was brought to light in Hongkong harbour on the 13th ultimo. It seems that while the discharge of a cargo of rice from the Scottish Oriental Co.'s steamer *Mongkut* was proceeding, a Chinese coolie, stark naked, was found underneath the lower beam in the forehold, which runs athwartships. He was in a semi-unconscious condition and looked very emaciated. On being taken into the fresh air, however, he soon revived, and was able to take some tea and food. The man could give no account of how he came to be in this strange position; but there can be little doubt that he formed one of a gang of coolies who shipped the rice on board the steamer at Bangkok bar on the 3rd ult. It is conjectured that during a halt he must have taken a smoke of opium and then crawled into this hollow to have a short sleep, and that while he was sleeping his companion coolies filled up the hold with rice, not knowing of his presence. He was therefore ten days and nights without food or water—not a bad feat for fasting without boasting.

—Deaths during the week, 418.

—We acknowledge with thanks receipt of the *Indian Railway Travellers' Guide* for February, published at the *Bombay Gazette* Office, price 8 annas. Also of the G. I. P. R. Co.'s *Monthly Guide* for February, price one anna.

Selections.

THE SALVATION ARMY.

The Salvation Army has recently sent out reinforcements to India, consisting of fourteen men and eight women; and operations on a larger scale than ever before are now contemplated in this country. *Apropos* of this fact it may be well to call attention to a very recent article in the London *Times* on the Army. It discovers the true secret of the Army's influence when it says: "Mr. Booth has had the instinct to apply, in religion the offensive tactics which are the principle of modern scientific warfare. He does not wait to be attacked. He does not sit at home to be consulted. He does not mount a pulpit to plead in conformity with the rules of theology. He attacks." Of course the *Times* cannot approve of the extravagances of the Army, and does not fail to denounce them strongly. But the conclusion of the article is full of weight, and is especially pertinent to the present circumstances of mission work in India. Let all who read take to heart these words:—

"But undoubtedly the Salvation Army has something in its spirit which other religious bodies need not disdain to copy, while they repudiate absurd accessories. All old-established societies tend after a time to close their doors, and to turn their camps into citadels. The strength of the Salvation Army is that it is constantly in light-marching order, and is encumbered with little baggage. It is not more dependent on a base of operations than a Mahratta host of the last century. Its life is a life of forage and invasions. With all its defects, it will not have been without use if, before the movement declines and dies out, it has reminded orderly communities of a distant past in which, at the opening of their careers, they conducted themselves with the same vivacity, though with more self-respect."

Nowhere in the world is the religion of Christ in so much danger of becoming official in its spirit and stereotyped in its methods as in India. It is by no means superfluous to suggest that we European missionaries have come to India to be not only the supervisors of native agents but their fellow-helpers. It is ours not distantly and in tones of patronage to command, but personally and enthusiastically to lead. And that leading means that we must be always in the battle ourselves; and that we must not linger over old plans of attack until the attacked become accustomed and indifferent to them, or we ourselves lose interest in them. We should, on our knees, grow ingenious in expedients, and bold to adopt them. No traditions, no vested interest, no prejudiced repugnance to novelty on our own part or the part of supporters at Home, should stand in the way. Given only that methods be born in prayer and carried out in common sense, and then for Christ's sake let us use them.—(*Harvest Field.*)

THE LIFE-SCHOOL, AND CHRIST'S LESSONS.

By Rev. Theodore L. Cuyler.

"Ye call Me Master, and so I am," said Jesus to His disciples; at another time "One is your Master, even Christ." The word here signifies *Teacher*, just as the word disciple signifies a pupil or a learner. For three years the Great Teacher was instructing His crude and wayward pupils; the spiritual outpouring at Pentecost promoted them into a higher class, but their education never ended until they went home to heaven. That same school is open yet, and every young convert becomes a pupil. The term-time lasts as long as our earthly lives; we have no vacations, and school is never out until our loving Father sends His messenger for us to "come up higher." All that long list of eminent disciples, like Fleming Stevenson, Morley, Clark, Hodge, Mrs. Haines, Magoon, and many others who have had an asterisk set against their names during the year 1886, have graduated into the heavenly glory.

A celebrated Italian music-teacher took under his charge a bright young genius, to train him to be a public singer. He gave the youth one lesson, to be practised over and over again throughout a whole year. When the second year began, the pupil hoped for a new course of instruction; but instead of that, the same lesson was appointed for twelve months more. When the year was up, the teacher said to him "You may go now, for I

cannot teach you anything more;" and the young man went forth after this long, steady drill, to be one of the foremost singers of Italy. It is on this same principle that our Divine Master instructs His spiritual scholars in the training-school of life. We get the same lessons over and over again, year after year, until the time comes when we have nothing more to learn, and then the Master says to us "My child, your school is ended, and now you may come home." Happy will it be for us if we can respond "I have finished my course, and henceforth there is laid up for me the crown which the righteous Judge will give me at that day."

Two great purposes our Divine Superintendent seems ever to be carrying out in our expensive education: they are *instruction* and *discipline*. You and I are wretchedly ignorant, and we are often most wickedly wayward; therefore we need both processes, and they are blended together. Part of our instruction we receive from the Bible as our great text-book; a part we receive from the work of the Holy Spirit on our hearts; a part is hammered into us by the daily drill of experience; but no portion of our schooling costs so dearly or yields such precious fruits as the process of chastisement. At the very outset our loving Teacher frankly says to each one of us "Except a man deny himself, and take up his cross and follow Me, he cannot be My disciple." From that time onward, the delight of fresh discoveries of truth and the joys of doing good, are mingled with the stern lessons of obedience and the rod of wholesome discipline. The "first honour" graduates are commonly the men and women who have known the rod. It is an expensive education which Christ gives to His ripest, richest, and most royal scholars. Bunyan's school-house was a jail; Payson had a tutor who made his nerves twinge with torture; old Richard Baxter, after his long career of splendid service and severe sufferings, exclaimed "O God, I thank Thee for a bodily discipline of eight and fifty years." If blood-redeemed Christians were of no more value than brush-wood or gravel-stones, they would never be tried; it is only the silver and the gold which the Lord casts into the smelting-furnace.

How much have I learned during the past year? is a profitable question for each of us. Perhaps one might answer that the Master had given her a painful lesson in *subtraction*; the sad evidence of it was in the empty chair at the Christmas-table. Another might say that he had been set upon a hard problem in simple *reduction*, for his property had nearly all been swept away. Still another has found that it is a tough sum in compound *division*, to make a small income go around so as to fill many hungry mouths, and have something over for empty book-shelves. Each one may recall some sharp lesson in the shape of sickness, or disappointments, or back-sets, or bereavements. Cipher away, my friend, as millions of other pupils have done before you. Up on the walls of our training-school is inscribed in letters of gold "Whom the Lord loveth He chasteneth; no chastening for the present is joyous, but grievous, nevertheless *afterward* it yieldeth the peaceable fruits of righteousness."

Having worked at some of these severe lessons, often with tears blotting the pages, let us determine with God's help to begin the year with the blessed problem of *addition*. Let us with added wisdom and increased grace and spirituality, resolve to "add to our faith courage, and to courage patience, and to patience godliness." Put your time into the column for Christ that you used to waste. Put more of your money into Christ's column; that you will be sure never to lose. Set down your own heart, the whole of it, as *consecrated to Jesus*. Heaven is one year the nearer, and it is the dearer for the loved ones just gone there; put that down also in the column, and then gladly determine to make this year such a glorious addition to your usefulness, your power, and your Christian character, that the dear Master looking over your shoulder shall say "Well done, good and faithful scholar; thou art so faithful over a few things, I will make thee the possessor of many things!"—(*N. Y. Evangelist.*)

BISHOP TAYLOR'S AFRICAN MISSIONS.

SINCE the issue of our last number, intelligence has been received from Bishop Taylor's African Missions, noting several changes. Bishop Taylor is in England arranging for the building of a steamer for the Upper Congo, and he will sail from Liverpool in January for Liberia to hold the Liberia Conference.

G. H. Thompson and Andrew Steele have left Africa, the latter returning to the United States.

The wife of J. H. Cooper died in Africa, and Brother Cooper has taken his babe to England, and is expected to return to Africa.

The wife of Dr. Clark Smith died in Angola, Africa, Sept. 10, and Dr. Smith has returned to the United States with his children.

Bishop Taylor writes from Liverpool, November 17th:—

For the purpose of founding these missions I took out from the United States in the early part of 1885 forty-four missionary men, women, and children, and this year thirty-five more, making a total of seventy-nine, all shipped from America except two. It was confidently predicted by friends and foes, both in America and England, that more than half of them would die the first year from exposure, starvation, and the fevers of the African jungle. I am happy to say that we have suffered no extra perilous exposure, no lack of food, except a little discipline on the part of some in acquiring a relish for indigenous supplies.

All have had the fever, and three men and two ladies have, from various causes, died and gone to their long-sought rest in Heaven. Their fellow-missionaries have seen in them the worst than can happen to soldiers of Christ, and have gathered increasing strength and courage for their work. Of the seventy-two remaning, nine men, three ladies and nine children returned to their homes on account of the illness of a very small proportion of them, who drew the rest by kindred ties, and but two or three of these entered upon their work; so that of the total of seventy-seven we have fifty-three at the front, healthful, hopeful, and happy.

Our chain of missions in Angola, extending from Loanda to Malange, 390 miles, was designed by yearly advances to stretch across the continent in a northeast direction, along the route recently opened by Dr. Pogge and Lieut. Weisman; but now that the Kassai and Sankoora rivers have been explored, we can, by the Congo and these great waterways, more directly reach the Tushelanga and the other nations of those high regions, and will, therefore, (D. V.) extend our Angola missions south and east to neglected nations equally needy.

So I have this year opened a receiving and supply station at Kimpoko, on the eastern curve of Stanely Pool, 330 miles from the mouth of the Congo. That distance is divided as follows; From Banana (Congo mouth) to Matadi, by steamer, eight miles; from Matadi to Leopoldville, at the lower end of Stanley Pool, two hundred and thirty miles by footpath; then by steamer or canoe twenty miles up the rapid current of the Pool to Kimpoko. The situation is beautiful. From the veranda of our "wattle and daub" house, twenty by fifty feet, which stands but thirty yards from the high embankment of the Pool, we have a clear view of its sea-like bosom and large wooded islands, and the "Dover cliffs" on the north shore. About fifty yards from our door a little river of pure clear water, fresh from the mountains, dashes into the Pool. The space between the Pool and the mountain ranges—of two or three miles—is a vast grassy plain of light sandy loam soil. The mountains and river ravines are densely covered with a variety of moderate size trees and scrub matted and bound together by unbreakable wood rope vines.

We have laid out, at Kimpoko, an industrial school-farm, and besides planting an orchard of the plantain and banana, made a small clearing and are breaking up the soil for a varied crop the coming year. We have also tapped our little river about a mile from its month, and let out from it a stream for irrigation. Our ditch in length is 1,460 yards, and varies in depth of cutting from eight inches to six feet. By increasing the volume of this irrigating stream it will also give us abundant water-power for mill purposes with a fall of twenty feet, suited to a turbine wheel.

There are nine native towns within a few miles of us. We have school daily under the shade trees in three of them with encouraging promise of success. Their languages have never been printed—the Batake and Abarra. We are teaching them English phonetic, and will write their languages as fast as we can master them in phonetic characters. The men and boys of Kimpoko are fishermen and traders. The digging, planting, gathering, and preparation of food by which they subsist are all done by the women—every man's wives are his slaves to do all such work—a hard life, but not without its compensations, as seen in their erect forms with a symmetrical development of all their muscles, their strength and power of endurance, and almost exemption from the extreme pains and perils of so many mothers in civilized life. The safe mean between these extremes is of divine appointment.

From Stanley Pool we have in the Congo waterways 5,000 miles of steamboat navigation. With a steamer of our own we can rapidly plant missions through the vast and populous regions thus accessible; but there are no roads for land travel, so that without a steamer we cannot advance a stage beyond Kimpoko. We have tried in vain to get passage for even one missionary. The few little steamers on the Upper Congo are fully occupied for their owners and can give us no help. The Kassai, we learn, is too crooked and too rapid for sailboat navigation, so that our plan for building a schooner, which will soon be available on the Congo, is of no avail for the upper Kassai region.

So I have just come from Stanley Pool to England to ask our friends in England and America to give us a steamer. It requires to be constructed of the best steel and sent out in man-loads of sixty pounds each. The transport alone from Matadi to Stanley Pool, on the shoulders and heads of men will cost $5,000, and the steamer built, launched, and equipped, at Kimpoko, will cost a total of $20,000. "A large sum." Yes, but not too large for its value in spreading the Gospel among millions of perishing people who have never heard the name of Jesus. Can that amount be raised? Yes, in a single week, without infringing any interest. Let 20,000 men, women, and children send us immediately $1 each, and pray for the speedy evangelization of Africa. The money will provide the steamer, and the prayers of the 20,000 share-holders in her will give her propelling power far exceeding all mechanical forces.

Let every dollar also represent one vote for the name which our steamer shall bear—the "Lulua," the "Lulua," the "Kassai," or the "Sankoora," her rivers; or the "American," or the "Methodist," or the name of any trustee of our "transit fund," or any name you like. Send the name you vote for plainly written, with the money, and the name receiving the largest number of votes will be the name of our steamer. Remit by Post Office order or

otherwise to Thomas Critchlow, 181, Hudson street, New York, who will acknowledge receipt and pay it over to the treasurer of my transit and building fund, who will apply it and account for it.

I must (D. V.) sail from Liverpool for Liberia by Jan. 5, (prox.) and want to learn that the $20,000 shall have been paid in, and get the steamer under contract before I leave, so that I can arrange for new recruits of missionaries for the Congo rivers for the coming year. I purpose to spend a few months in founding self-supporting missions among the neglected native tribes along the Liberian coast till the material for our steamer and our new missionaries for 1887 shall come along, and then proceed with them to the Congo.—(*Gospel in all Lands.*)

SHOULD WOMEN PROPHESY?

We have for many years defended the scriptural right of Christian women to speak in religious gatherings: but the Biblical warrant for such testimony we have nowhere seen so well stated as in the following, by C. H. Judd, of the China Inland Mission.

"To the law and to the testimony" was his motto. First of all he quoted the well-known passage in Ps. lxviii, 11, the revised verson of which runs thus: "The Lord giveth the word, and the women that publish the tidings are a great host." This rendering, continued Mr. Judd, gives the clear meaning of the original. Many of us cannot have failed to notice that God in his sovereign grace uses the instruments of that He Himself prefers; not those that we should think best, but those which He thinks best.

In Acts i. 14, we read, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Continuing the narrative we find in chap. ii. that when the day of Pentecost was fully come, the disciples "were *all* with one accord in one place . . . and they were *all* filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." The men and the women were there together, praying together, filled with the Holy Ghost together, speaking with tongues together, the Spirit gave them utterance together. The multitude began to complain, and said they were drunk—"filled with new wine" You will remember the passage in Ephesians, where it says, "Be not drunk with wine wherein is excess; but be ye filled with the Spirit." We know how similar are the natural symptoms in both cases—gladness, joy, merriment, and supernatural power, completely subduing the man. No wonder the people thought they were drunk. But what did Peter say? He said it was not drunkenness. It was what the prophet Joel foretold, when he said, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons *and your daughters* shall prophesy . . . and on my servants and *on my handmaidens* I will pour out in those days of my Spirit, and they shall prophesy." There was no "women's meeting" there. You never read of a woman's meeting in the New Testament; it is altogether a modern invention, so far as I know. Here at Pentecost they are *all* together, filled with the Holy Ghost.

Does the Word of God anywhere contradict this? Surely the Holy Ghost will never go back on his own sure prophetic word. Look further at Acts xxi. 9, where we read that the four daughters of Philip the Evangelist prophesied. Does Paul regard this disapprovingly? Instead of that, he stayed "many days" at the place where these virgins were prophesying. Go on a little further to Paul's Epistles, in which some are inclined to imagine that the Apostle forbids the ministry of women. No such thing; it is the very reverse. In the Church at Corinth there had been some disorder, and the Apostle desires to set them right. The tenth and eleventh chapters of his Epistle are fully taken up with the regulations at the Lord's table. Right in the middle of these, what do we find? That the Apostle tells the women they are not to prophesy and pray in public? No; he tells them how they are to do it. "Every man praying or prophesying having his head covered dishonoureth his head: but *every woman that prayeth or prophesieth* with her head uncovered, dishonoureth her head." The Apostle simply regulates the matter. If a woman wanted to pray or prophesy in her own chamber it matters nothing how she was attired; but if one prophesies in public she must have her head covered, as a mark of subjection to her husband.

Look now at the two passages in Paul's Epistles that are generally supposed to go against the practice of women prophesying. He has told them how they are to pray or prophesy when at the Lord's Table. Will the Holy Ghost contradict Himself a few chapters further on? In 1 Cor xiv. 34, he says, "Let the women keep silence in the churches, for it is not permitted unto them to speak." Consider this passage in its more literal translation. If I may give to this word "speak" one of its meanings, the first one given by Liddell and Scott, it is to "chatter or talk;" hence they are not permitted to be talking in the Church, but to keep silence. If they would learn about any matters, let them ask their husbands at home, because it was a shameful thing for a woman to be talking or chattering in the churches. I have spoken with many persons from India, China, Syria, and other Eastern lands, and I have found the reasonableness of this injunction. In these countries, where women have no education, they go into the chapels, and sit in groups talking and chattering together, and sometimes asking questions of the most ridiculous kind. The Apostle says they must not do this. A lady who is here from Syria has seen it again and again The commands of the Apostle, therefore, has no reference at all to women's exercise of the gift of prophecy or of prayer; it simply deals with this inconvenient practice so common among the uneducated women in these Eastern lands.

Take another passage: "I will therefore that men pray everywhere . . . in like manner also that women adorn themselves . . . let the woman learn in quietness with all subjection; but I suffer not a woman to teach, nor to have dominion over a man, but be in quietness." Let me remind you—probably you know it already—that the words here, "man" and "woman," are translated from the same Greek words that mean "husband" and "wife;" the only way of distinguishing them is by the context. If you turn to 1 Pet. iii. 1, you will find the same expression in the Greek translated husband and wife. "Likewise ye wives be in subjection to your own husbands." From the comparison of the two passages we will find that there is no difficulty about this matter. The last verse of the chapter in Timothy settles it to my mind completely. "She" that is the wife, "shall be saved in child-bearing, if they continue in faith and love and sanctification with sobriety." "They" refers not to the man and woman indiscriminately, but to the husband and the wife; "She shall be saved in child-bearing," that is God's promise to the wife as a wife, and the command is that she is not to usurp or domineer over her husband. *The question of prophesying in the church is never raised at all, for "in Christ Jesus there is neither male nor female."*

Take one more passage. We have referred to the prophecy in Joel, where there is the promise that the sons and the daughters alike should prophesy when the Holy Ghost should fall upon them. What is prophesying? Is it for the unconverted or for the believer? "He that prophesieth speaketh unto men to edification and exhortation and comfort"—(1 Cor. xiv. 3). If God puts the Holy Ghost into a woman for prophecy, she is to edify the Church. Let us be very careful that we do not hinder that edification. There are thirty or forty passages of Scripture at least on this subject, and they are all on the same side. There are only two that are apparently against it, and, as we have seen, one of them, and the most important, refers to foolish or needless talking in the public assembly. Nowhere is a woman forbidden to pray or prophesy; but it is assumed that she will pray and prophesy both in the Church, and at the Lord's Table.

Do we find any examples of women prophesying in the Bible? We have the case of Miriam. The word prophesy does not necessarily mean to foretell. John the Baptist was the greatest of the prophets, but he did not mainly foretell. To prophesy simply means to speak the message given from God. Hannah went into the temple to pray. The only complaint against her was not that she prayed too loud, but that she did not pray aloud. When King Josiah was in trouble about his kingdom he sent to learn from one Huldah, a prophetess. The great Apollos, a man mighty in the Scriptures, yet knew little of a full Gospel. Whom did God use to teach him? Aquila and Priscilla. Paul speaks of certain women as his fellow-labourers in the kingdom of God.—(See Phil. iv. 3; Rom. xvi. 3, 7)

Has not the devil too long blinded our eyes so that we have for centuries bound up one of the most powerful arms of the Church of God? Peter was baptized by the Holy Ghost, but even after that God had to give him special revelation in order to open his eyes that the Gentiles might be brought in. It seems as if the churches of God in this century need to have the scales taken from their eyes that they may see God wants women to prophesy in the power of the Holy Ghost. Shall we not break down the barriers that God has never set up, but that Satan has put in the way?

Whom do we find doing the greatest work among our soldiers and sailors? There is a remarkable work among seamen in China, and the experience of all who know it is, that five men are converted through the women for one converted through the men. The same may be said of the work among soldiers at Gilbraltar, Malta, and elsewhere. The Holy Ghost is not bound down to one way of working. Let us take care that in this matter we are not quenching the Spirit of God. I know of one church in Scotland which shut out a dear sister. What is the consequence? God has pretty well shut out the blessing from that church ever since; I think there has been hardly a conversion since. God will not have his Holy Spirit quenched. "Quench not the Spirit. Despise not prophesyings." Let us pray God that He will clear this obstacle to the progress of His kingdom out of the way.—(*The Watchword.*)

A NEW WORLD MOVEMENT.

Under this caption the *Pall Mall Gazette* for December 28 had a long and deeply interesting interview between one of its staff and Mrs. Lucas, who has lately returned from the United States, where she represented the Old Country at the great Temperance Convention of Women at Minneapolis. The views which Mrs. Lucas expressed with respect to the progress of the temperance reform generally in America, and especially as to woman's part in the struggle, are very flattering to that country. On the latter point she says:—

American women are incomparably superior to our women, and also, I may add, to most of our men, in the fluency, case, and ability with which they express themselves. Woman after woman rose in the crowded Opera House at the call of the President, and spoke what she had to say clearly, directly, and to the point. . . . The speaking surprised me. I have heard nothing like it in any of our

meetings, male or female, this side the Atlantic.

In response to another question, Mrs. Lucas said:—

Miss Willard, the president, is a wonderful woman gifted beyond any of those whom I know on this side of the Atlantic with all talents necessary to direct, to inspire, and to command, and yet at the same time so full of all sweetness and love as to make every worker in the whole Union feel personally attached to her by the strongest ties of affection. The responsibility of women to the State and the importance of permeating politics with the sweetening and elevating influence of womanhood is their great idea, and they are working towards this end with an energy and a resolution that have already won great results, and will achieve still greater.

The social question also is attracting their attention. That is the new department that was added during the outburst of feeling occasioned by the agitation in this country last year. It is only six months since the work was begun, but already thirty-nine States have taken it in hand. Legislation on the lines of the Criminal Law Amendment Act is being promoted, and everywhere throughout the States the movement in favour of a higher standard of morality is gaining ground.

Mrs. Lucas was impressed with the comprehensive and thorough character of the work aimed at by her Christian sisters in America. Besides pushing the strictly temperance crusade, they are striving to promote social purity, as above mentioned, and the sanctity of the Sabbath. The need of temperance education for the young is a strong plank in their platform; so also is the furtherance of sanitary reform as an essential aid to right conditions of social life. At the Minneapolis Convention it was resolved to address the Foreign Secretary, so that any offence under the Criminal Law Amendment Act may be covered by the new extradition treaty with Great Britain now being negotiated. Mrs. Lucas hopes that an international Convention of the World's Women's Christian Temperance Union may be held in London before very long.—(*Christian.*)

REST IN THE LORD.

"The wicked are like the troubled sea, which cannot rest." Tossed and beaten by storms of passion, restless as the heaving tides, God's peace is unknown to them. They have no inward rest, and they have no resting place where their soul can find refuge. Like Noah's dove, they "flit between rough seas and stormy skies." To mortals thus labouring and heavy laden, Christ sends the gracious invitation "Come unto Me, and I will give you rest. Take My yoke upon you and learn of Me, and ye shall find rest to your souls."

The restless cannot rest wherever they are; and the faint and weary fail to rest because they have no resting-place. Christ gives an inward rest to the soul, and he also affords a resting-place where heart and flesh may find repose.

Rest in the Lord. Rest in His love, which satisfies the deepest yearnings of the human heart; rest in His care, which watches over the lowliest, and notes the sparrow's fall; *rest in His providence*, which never fails, and which is over all His works; rest in His promises, which are exceeding great and precious, and which cover the needs of His trusting children in every state and condition in life. O weary, wayworn, burdened, tempted, despondent, troubled soul, there is rest for you. Go to Him who giveth rest. "Rest in the Lord, and wait patiently for Him." "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. And beyond the blessedness of this present rest of faith and hope and love, "there remaineth a rest for the people of God." Blessed are they who shall gain that Sabbath and share in its sweet repose.—(*New York Evangelist.*)

A BADGE OF DISCIPLESHIP.

It has been well said that "the Church of Christ is the heir of her own past." She rightfully inherits the heroic loyalty, the noble self-sacrifice, the grand martyr-spirit, the devout piety and the brotherly affection of the "cloud of witnesses," who have bravely borne her banners and battle for the kingdom of Christ from Pentecost until now. Their conquests are her joy, their needs her examples and encouragements, their mistakes and deficiencies her warnings. In their histories the church has a lesson-book luminous with instruction in that it shows her beauty, her strength and her growth to have always been in proportion to the strictness of her obedience to the precepts of her Head.

The past of the church is a lucid commentary on this saying of our Lord: "By this shall all men know that ye are my disciples, if ye have love one to another." When her faith and love to God have been sufficiently vigorous to produce a conspicuous affection in her members for each other, when she has heartily obeyed Christ's commandment, "that he who loveth God love his brother also," her influence over the ungodly world has been wonderfully blessed. Brotherly love flowing from the love of Christ, by producing a warm unselfish affection opposite to the old selfishness characteristic of men of the world, has arrested public attention. It has moved men to exclaim, as Tertullian assures us the pagans of his ancient times did: "See how these Christians love one another, and how ready each one is to die for another!" It was "this Characteristic of Christians of that age," says a church historian, which was the first to engage the notice of their enemies . . . and compelled all men to acknowledge and admire." And this brotherly love joined as it naturally was to philanthropic benevolence toward even their adversaries and to intense desires for the salvation of souls, that enabled the church of ancient times to stamp out the paganism of the Roman Empire. She conquered by the cross, that is, by the love of Christ preached and manifested through the love her members bore to each other and to the ungodly world around them.

The circumstances of the ancient church made the love which knit her members together very conspicuous. It had a dark background in the cruel, cold, selfish spirit of pagan society. Persecution also tended to develop it into peculiar tenderness It is therefore difficult, if not impossible, to determine satisfactorily how far it exceeded the brotherly love and benevolence existing in the church of to-day. The church has softened and wonderfully modified the spirit of society. She has indeed breathed a spirit of benevolence into it unknown in pagan society. She has raised the moral life of men generally to a vastly purer standard. From this it follows that if the church of the first and second centuries could be made to live again in the midst of modern society, it is questionable whether her life could make as deep an impression as it did in those days of darkness. Not that it was not eminently affectionate and beautiful, but that the ideal of modern society being vastly more exalted than that of antiquity her merits would appear less conspicuous. But whether with this concession it can be truthfully affirmed that the spirit of brotherly love and Christian benevolence in the church of to-day equals that of the church in the dawn of her historic life, one is loath to determine. The benevolence of the modern church is assuredly grand in its extent, especially in its organizations. Whether her brotherly love is as tender, as deep, as self-sacrificing as that of primitive Christians is to say the least an open question.

The scriptural standard of brotherly love is very high. "This is my commandment," says our divine Master, "that ye love one another *as I have loved you!*" To look steadfastly into the face of this exceedingly broad command and to study one's feelings and conduct toward one's Christian brethren in its dazzling light startles one's conscience and brings a blush of shame to one's cheeks. Yet there stands that authoritative law of the Christian life. And to enforce it the voice of Paul comes out of the past insisting on the same high standard and saying: "Walk in love, *as Christ also hath loved us!*" There can, therefore, be no escape from the obligation to love our Christian brethren with a love that is tender, gentle, forbearing, persistent and self-sacrificing like that of our beloved Lord for us. The conscience that recognizes Christ's word as its rule of judgment must respond, "Yes, thy love for me, O my Lord, is the kind of love I ought to cherish for my fellow-disciples."

Paul in his letter to the Romans suggests a beautiful picture of the inner life of a Christian church. "In love of the brethren," he says, "be tenderly affectioned one to another" (R. V.), a phrase that calls for an affection flowing out of their love of Christ as instinctively as love of kindred springs from the natural heart. It is a love which creates an *esprit de corps* that binds brethren to each other with cords not easily broken and is so conspicuous as to be "one of the badges of discipleship." It renounces self-preference, never waiting haughtily for courtesy from others, but is first to offer it. It is never coldly indifferent or repulsive. It is full of sympathy with both fortunate and unfortunate brethren, rejoicing with the former and weeping with the latter. It promotes concord in the church by striving not to differ with others, but "to be of same mind" with them. Instead of "minding high things," of cultivating the society of the rich and neglecting those in the humbler walks of life, it treats both classes with the same respectful attention, thereby condescending, not with patronizing airs, but with the respectful simplicity of fraternal feeling, to "them that are lowly" And these on their part meet their wealthy brethren not with envious coldness, but with sympathetic joy for their prosperity. Christ whom they both love makes them, though socially divided, one in heart.

It is because the world knows such tender affection between persons unrelated by ties of natural kindred, belonging to different social classes and often having few mental and esthetic affinities, to be impossible to human nature while ruled by selfism, that Jesus, in his sublime sacradotal prayer, asked his Father to make his disciples "one in us, that the world may believe that thou hast sent me," thus teaching that tender affection between Christian brethren is a demonstration of the power of the cross by which the heart of the world is to be won to the truth.—(*Northern Christian Advocate.*)

"SEEKEST THOU GREAT THINGS FOR THYSELF: SEEK THEM NOT."

Jer. xlv. 5.

BY THE EDITOR.

Our greatest blessings come by indirection. The best physical exercise cannot be obtained by taking exercise as an end: but by doing our work, and attending to our business, and letting the exercise come as a consequence. And so one who seeks happiness or prosperity for itself will almost certainly fail of obtaining it. For God means that we should have these things as the consequence, and not as the object of our well-doing.

Hence, observe that our Lord in the Sermon on the Mount warns us against giving attention to what we shall eat and what we shall drink and what we shall wear, saying, "For after all these things do the Gentiles seek." But is it not necessary to have those things? Certainly! But we are not to seek for them. We are commanded to "seek first the kingdom of God and his righteousness, and all these things shall be added unto us." God's sums in addition are wonderfully instructive. He never puts the thing to be added in the place of the thing to be added to. "*Add* to your faith virtue," says the Bible: not add faith to your virtue. "And much people were *added to the Lord*; not the Lord was added to much people. The divine thing first, and the human thing afterwards. God does not condescend to be an *annex* to any man or body of men, or to give his blessings as the mere *addenda* to our self-seeking. If you add only ciphers to a numeral you can roll up a vast amount; and so if Christ stands at the head of the column, even your losses and privations become a positive addition to your spiritual wealth: how much more your blessings and benefactions. The apostle Paul gives a wonderful illustration of this truth in his own experience. Before he was converted capital *I* stood at the head of the column. *I* verily thought that *I* ought to do many things contrary to Jesus of Nazareth" Jewish birth; Hebrew religion; outward respectability and burning zeal,—these things "*were gain to me*," he says,—capital *I*, and all things added to it. This was Paul's arithmetic before his conversion. But when the Lord met him on his way to Damascus, Capital *I* was slain and Christ took the first place. Henceforth his confession was, "*I live, yet not I*; Christ liveth in me." And with this conversion came a new system of book-keeping. Now it was the kingdom of God first, and all other things added. And what was the grand total now,—"As poor, yet making many rich: as having nothing yet *possessing all things*." That is the way the Lord adds to those who seek his kingdom first.

Here is the one secret of a happy life. If you really belong to Christ, and have been translated into his kingdom, you never can be happy till you put his honour first and foremost. It may be that God will give you all you want when seeking great things for yourself, just to show you how unhappy you will be, and so through the recoil which comes to you, to turn you to his service with the greater purpose.

When a regiment of English soldiers in India had proved insubordinate, the commander took a singular way to punish them. He ordered that the best and most abundant rations should be distributed to them daily: that their pay should be given promptly and to the full, and that they should remain in the barracks with nothing to do but to enjoy themselves,—only they were to be deprived of their colours. They got on tolerably well for a few days: they enjoyed themselves and lived luxuriously: but soon their condition began to be unbearable. They saw the other regiments marching to and fro under their flags, and they had none. What mattered it that they had food and money and ease in abundance? they had not their colours, and the loss was unbearable. And one day when the battle had opened, and a fort on the hill was to be stormed, the Colonel rode along the line and said, "Attention men: yonder are your colours!" and instantly they formed and rushed into a charge and stormed the fort. They came out decimated and bleeding, but to receive back the flag once more from the commander's hand, and then they were happy.

Oh, Christian, you may have everything that heart could wish,—food, apparel, wealth and honour,—but you can't be happy, unless God's honour and glory are supreme in your lives. "Thou hast given a banner to them that fear thee," says David, "that it may be displayed because of the truth."

The privilege of holding up Christ, and rallying men to the banner of his cross, this is the high honour which God has put upon us. If we are deprived of that honour through unfaithfulness, nothing can make up for the loss. Saving souls for whom Christ died Paul declares to be the Christian's "*crown of rejoicing*." Without this crown a Christian cannot be happy in heaven; with it he cannot be miserable in hell.—(*The Watchword.*)

ANOTHER RUM MURDER.

We extract the following shocking account of another rum dragedy from the *New York Independent*:—

"One W. T. Clarkson, a workman in a stave factory in Junction City, called on Christmas day at the house of the foreman, Dan Twaddle. Clarkson had been all his life a temperance man, and Twaddle was an anti-Prohibitionist. Twaddle asked Clarkson to drink some egg-nogg with him. The latter refused and pleaded his temperance principles, but Twaddle insisted repeatedly, and said; "You know I've kept you in a job at the factory, and to show your friendship for me you ought to drink with me." Thus goaded on, and forced by repeated tenders of drink, Clarkson yielded and took one, two, and more glasses, which soon began to tell on him. Twaddle soon saw that Clarkson was his victim, and it was not long before they adjourned to the bar of G. W. Ball & Co., and when the doggery was reached drink after drink was poured down until Clarkson lost all consciousness and sank to the floor.

While on the floor, a grand jubilee was gone through with by those who had been taking delight in his fall. Time and again Clarkson was raised from the floor, and liquor poured down his throat until he could contain no more. During all this time, the motley crowd in the bar-room were celebrating the fall of Clarkson, who has always borne a good character and enjoyed a reputation for sobriety, uprightness, and honour, in drunken songs and harangues upon temperance and the fall of their victim. When Clarkson became dead drunk, or as some say, when he was lying on the bar-room floor dead, he was picked up and placed in a wagon, from which was raised a banner, bearing the inscription: "Prohibitionist, died Dec. 25th" After the body had been placed in the wagon, some of those who had been instrumental in the unfortunate termination of this spree, got on the wagon and drove over Junction City, making a most disgraceful exhibition of themselves. All this time Clarkson was lying a corpse in the wagon.

We have given the story just as it is told in the daily press. It is horrible, just because it is the nature of rum to be horrible. The saloon is simply murderous. When it kills a man it does what it is its nature to do. With the saloon we should have no more truce, and should do no more parleying than with a hyena. It is to be rooted out, crushed, annihilated."

BISHOP TAYLOR IN ENGLAND.

Zion's Herald says that "the tireless and devoted Bishop Taylor, according to the appreciative notices of our English exchanges, is in England, on a short visit in the interest of the steamer he is securing for his work on the Congo. He certainly needs one. Just before he left Africa, going and coming in his immense district, he had walked over six hundred miles. He declares himself to be in the highest condition of health, and full of courage and holy inspiration and comfort. He is calling for men to man his steamboat, and for teachers and additional missionaries. He knows not, in his late letters, how well replenished his treasury has been on this side of the sea; but he moves confidently forward, assured that 'the Lord will provide.'"

TELEGRAPHIC NEWS.

—*Berlin, February 3rd*: It is currently reported on the Bourse here that a German Military Loan of three hundred millions of marks is impending.

—*London, 3rd*: In the House of Commons this evening, Sir J. Gorst, replying to a question, denied that the Khan of Kala Abdula and a number of coolies employed on the railway extension works has been killed by the Duranis. Correspondence, he said, was proceeding relative to our legal status at Kala Abdula.—Mr. Adolphus Moore, C. B., Secretary of the Secret and Political Department at the India Office, is dead.

4th; *Night*: There is a crisis on the Bourses of Europe which is sending down the funds everywhere, but it is really more financial than political.—Certain Syndicates of European dealers in public securities who had amassed a large quantity of stock during the last two years are now "unloading" it causing widespread panic.—There is no expectation of a speedy subsidence of the excitement, and the scare may possibly last for two months.—It is considered to be dangerous in a political sense only in so far as it may force the hands of statesmen.—As a matter of fact in high political circles in England attention is being paid to Home political matters rather than to Foreign.—Lord Salisbury's increasing ill-health is becoming more trying, though not yet pronounced dangerous.—Public opinion is already forecasting the confusion on the Ministerial side of the House which would result from his retirement.—The power of the Government to live through the Session is now generally doubted.—There was again a panic on the Berlin, Vienna and Paris Bourses, yesterday.—Consols in London fell three-quarters, and Rentes in Paris fell one and three-quarters per cent.—Lord Randolph Churchill has started for Algiers, owing to ill-health.

Cairo, 4th: France and Russia having opposed the decree of the Egyptian Government devoting a quarter of a million for the abolition of *Corvée*, the Egyptian Government has caused it to be re-enforced.

Paris, 4th: M. Goblet, the Premier, in dissuading a Deputy in the Lobby of the Chamber to-day from questioning Government on its foreign policy, said that it would be useless to do so because the pacific sentiments of France were undoubted. The panics on the Bourses he attributed to the work of speculators.—The *Temps* states that the language of Count Munster, the German Ambassador, in his official intercourse with the French Government is pacific in tone.

Rome, 4th: In the Chamber of Deputies to-day, the extra credit of five million lire asked for by Signor Depretis for the despatch of reinforcements to Massowah, was voted after a stormy debate.

Constantinople, 5th: An interview took place to-day between the Sultan and Sir H. Drummond Wolff. His Majesty received Sir Drummond most cordially.—Kiamil and Said Pachas have been appointed to carry on the negotiations with Sir Drummond Wolff.

Berlin, 5th: The report of an impending German Military Loan of three hundred million marks is not confirmed. A decree issued by the German Government calling out seventy-two thousand of the reserves for practice with the repeating rifle states that it will be for twelve days only. Count Herbert Bismarck had an interview with M. Herbette, the French Ambassador to-day, which was of a reassuring nature.

Moscow, 5th: The *Moscow Gazette* says that a compromise between Russia and Austria in the East of Europe is impossible, and warns Prince Bismarck not to encourage Austria to thwart Russia in that quarter.

—*London, 5th*: In the House of Commons last night, Mr. W. R. Cremer, the Gladstonian

member for Haggerston, moved an amendment to the Address in reply to the Royal Speech for the immediate evacuation of Egypt by the British.—Sir James Fergusson, Under-Secretary for Foreign Affairs, said that the British control in Egypt during last year had been attended with unqualified success, notably in the Finances, Taxation, Civil Government, and the Police. Much, however, remained to be done, and it was impossible to withdraw entirely until the pledges we had given and the responsibilities we had undertaken there are fulfilled.—The amendment was eventually rejected by 263 against 97 votes.

6th: A more hopeful feeling exists regarding the relations between France and Germany and the Continental Bourses are now strong in tone.

Rome, 6th: It is reported that Count Robilant, Minister for Foreign Affairs, has resigned in consequence of his policy in connection with Massowah being attacked in the Chamber.

London, 7th: Mr. H.M. Stanley, the explorer, has left Suez for Zanzibar, from which place he will start on his expedition to the relief of Emin Bey. H. R. H. the Prince of Wales has gone to Cannes. Major-General Lennox has been appointed to the command of the forces in Ceylon. Brigadier-General Sir C. M. Macgregor is dead.

Rome, 7th: The Negus of Abyssinia (King John) has written to the General Commanding the Italian forces at Massowah demanding the evacuation of the country.

Constantinople, 7th: Sir Drummond Wolff has submitted proposals to Kiamil Pacha which are to serve as a basis for the negotiations respecting Egypt.

Berlin, 7th: Notwithstanding a Papal despatch desiring the Catholics in the Reichstag to support the Army Bill, Dr. Windthorst, the Ultramontane leader, and the Catholic electors decline to give their support.

London, 8th: In the House of Commons last night, Mr. Parnell in a moderate speech moved an amendment to the Address, denying that any disorder existed in Ireland in those parts where the rents had been suitably reduced, and adding that autonomy and not repression was the remedy for the crisis.—Sir Charles Warren, the Commissioner of Police, has forbidden an intended torchlight procession of Socialists in London which was to take place to-night in the West End in celebration of the Anniversary of the Trafalgar-square riots of last year.

Paris, 8th: The French Chamber of Deputies have adopted the miliary credit of eighty-six millions of francs asked for by General Boulanger.

Rome, 8th: The Italian Ministry have resigned in consequence of the frequent attacks made on them in Parliament since the disaster at Massowah.—The official account of the Italian defeat at Massowah shows that the Italians lost twenty-three officers and four hundred and seven men in killed and eighty-two wounded.

Berlin, 8th: A Socialist electoral meeting held at Stettin has been dispersed by the military. Several of the Socialists who offered resistance were wounded.

London, 9th: The Socialists succeeded in holding a meeting last evening at Clerkenwell. A body of roughs afterwards damaged and robbed several shops in the neighbourhood. Mr. Peter Rylands, Unionist Liberal, member for Burnley, is dead.—Mr. Goschen has been elected member of St. George's, Hanover Square, by a majority of 4,157 votes over Mr. Haysman, the Radical candidate, who only polled 1,545 votes against Mr. Goschen's 5,702. The principal point in the proposals that Sir H. Drummond Wolff will make to the Porte will be for the neutralization of Egypt.

Berlin, 9th: Fresh reports are current here of the persistent massing of French troops on the frontier. The French are also said to be despatching large quantities of provisions to the frontier.—Prince Hohenlohe, the *Statthalter* of Alsace-Lorraine, speaking at a banquet at Strasbourg, said that the times would remain serious until the French accepted the existing situation unreservedly.

London, 10th: Earl Dunraven has resigned the post of Under-Secretary of State for the Colonies, for reasons similar to those which prompted Lord Randolph Churchill to resign.—Sir James Fergusson, Under-Secretary for Foreign Affairs, speaking last night at a banquet given by the Chamber of Commerce, said that he regarded an outbreak of war in Europe as unlikely.

WE SHOULD BLOT OUT DISEASE IN ITS EARLY STAGES.

THE disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and in fact the entire glandular system; and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions he will be able to determine whether he himself is one of the afflicted:—Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? In the tongue coated? Is there pain in the sides and back? Is there a fullness about the right side as if the liver were enlarging? Is there costiveness? Is there vertigo or dizziness when rising suddenly from an horizontal position? Are the secretions from the kidneys highly coloured, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advance stages the skin assumes a dirty, brownish appearance, and the hand and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unvailing against the latter agonising disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipiency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system. Ask your chemist for Seigel's Curative Syrup.

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THE BOMBAY CHRISTIAN ALMANAC 1887.

Edited by Mr. Wm. Menzies Alexander, M. A., B. Sc.

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OPINION OF THE PRESS.

THE Bombay Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to paper, printing and illustrations, and the literary matter is interesting and useful.—*Bombay Gazette.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the publication for the present year. The work contains a great deal of useful and interesting information with reference not only to Missionary and other religious organisations but of secular affairs, and we have no doubt it will be highy appreciated by the public. A feature of the work is illustrations of sacred scenes such as the Lake of Galilee, Bethany, Balshazzar's Banquet, the Mound of Jericho, and Mount Hermon There are also engravings of other kinds, such for instance as the Portrait of Lord Dufferin, the representation of the great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from the cursury inspection, carefully revised.—*Times of India.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the above publication for the current year. The contents Scientific, Biographical, Religious, &c., convey a variety of useful and interesting information carefully selected, and the illustrations are executed with the utmost neatness.—*Advocate of India.*

The Bombay Christian Almanack.—We are in receipt of the new issue of this annual, and congratulate those who labour in preparing it and the excellent appearance it makes; it is a very attractive volume worthy to lie in anybody's drawing-room table or Merchant's desk. The pictures are mostly new and very pleasing; there is an excellent article by Mr. Alexander, Secretary Bombay Tract and Book Society on the Spectroscope and Solar Physics presenting briefly and perspicuously the results of recent solar investigations. We notice the information concerning religious associations in Calcutta and Madras as a new feature, enabling us to see at a glance how much greater the Missionary forces in these cities are than in Bombay the largest of the three. There are some Biographical articles, a good deal of religious matter, and the usual variety of information looked for in a publication like this.—*Bombay Guardian.*

WARMLY WELCOMED AND GRATEFULLY ACKNOWLEDGED.

AMONGST the best and cheapest of the various works which the post conveys, at this season, to all who can spare half-a-rupee for its purchase is the Bombay Christian Almanack (1887), published by the Bombay Tract and Book Society, and extensively and beautifully illustrated—a credit from cover to cover to the "Caxton Printing Works," Bombay. The B. C. Almanack does not aspire by any means to compete in any respect with the *Times of India* Calendar and Directory, though the information it furnishes is as fully satisfactory as any that could be compressed within its comparatively modest limits. The Almanack, though not so ambitious as the larger and fuller compilations emanating from our energetic and enterprising Bombay Press, ought to find an honoured place on every drawing-room table, which it largely must, from its extensive popularity, already ornament. The Bombay Tract and Book Society have quite earned the best thanks of the communities they have so liberally obliged with the most generous measure of the latest available political &c., and local miscellaneous information, in the neatest and most entertainingly compendious and comprehensive form. The extracts, which occupy a considerable portion of the Almanack's pages, have, we are assured, and we readily believe the statement, been carefully selected; while a number of articles have been specially written for the publication. As a *multum in-parvo*, locally *sui generis*, we have not in our experience had the fortune to come across a neater and more complete Almanack, so far as this Presidency principally is concerned; and such of our readers as have not already invested in, and enquired for themselves into the great merits of, this modest publication will, we are sure, agree with us on even a cursory inspection of its pages, that its value has not been at all over-estimated.

One of the three biographical sketches is that of Cornelia, the Mother of the liberal-minded Gracchi, who perished in their attempt at what was denounced as revolution. "Among the famous women," we read, of the Roman Republic, the name of Cornelia may be placed first. She was of noble descent, and became the wife of Titus Gracchus, a prominent personage in those stirring times. Tradition affirms that the house was once assailed by two serpents and the augur declared that, if the male serpent was allowed to escape and the other killed, Cornelia would die before her husband; but, if the female serpent escaped and the male were killed, the husband would die first. Without hesitating the affectionate husband told the augurs to put fortune on the side of his wife, and, strange to say, the prophecy came true. Left with twelve little children, she devoted herself to their upbringing with a devotion and wisdom which won her universal esteem. Uniting the severe virtues of the old Roman matrons with the knowledge and refinement which then began among the higher classes in Rome, and her sons, who afterwards attained to fame as the strenuous advocates of the rights of the poor, received an excellent intellectual and moral training. Cornelia rejected every offer of marriage, even refusing the hand of Ptolemy, King of Egypt. "The buried ashes," says Valerius Maximus, "of her husband seemed to lie so cold at her heart that the splendour of a diadem and all the pomp of a rich kingdom were not able to warm it, so as to make it capable of receiving the impression of a new love." In the cut presented by the Almanack before us, we have preserved to us the story, now familiar as a household world, how, when on a visit, a friend displayed, with ostentatious pride, her jewellery; when Cornelia, calling her two sons to her side, presented them as *her* precious jewels. After the death of these two sons, who fell in defence of 'the claims of the poor,' she retired to Misenum, and there drew constantly a great company of men of letters and high social position, charming them with the story of her sons' struggles, and astonishing them; as, without betraying any emotion she told of their violent death. "They were ignorant," says Plutarch, "how much an excellent temper and good education can exalt the soul above fortune and enable it to triumph over sorrow."—*Daily Telegraph and Deccan Herald.*

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